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WEEKLY REVIEW.

—The *Friend of India* says :—

"A religious print, published in Bombay, expresses the opinion that the telegraph has verily been given to the world for the special purpose of making known the overthrow of Satan's power in the hearts of men! It is to be feared that the receipts from this source of revenue will be small for some time to come."

Well, really, it is a very ridiculous idea which the said religious print has given expression to! The idea that the transformation of men's characters, the subjugation of sin, the return of the prodigal to his heavenly Father, are of so much account in the sight of heaven that the telegraph has been given to earth for the announcement of such events. It is intelligible that the telegraph should have been given to let people in one hemisphere know the prices of cotton, sugar, and tobacco in the other, to let us know in India what Bismarck thinks and Disraeli says, to let China know that a Conversative member has been elected for a particular borough in England. But that a Saul of Tarsus should have become a humble follower of Christ, that there should be great joy in a certain city because multitudes have begun to live a heavenly life, that events like these should be deemed to be of such importance, is doubtless very preposterous in the estimation of men. We for our part believe that God is One. He who sent his well-beloved Son for the redemption of man, and who gives his Holy Spirit for the guidance of the believer, is He of whom, through whom and to whom are all things, including telegraphs, railways and other modern inventions. It shows how strangely alienated the world is from God, when it is thought passing strange that any body should speak as that religious print has done, putting mind above matter, the soul above its tenement, holiness above commerce, the knowledge of God above politics, eternity above time. One of old hath said, He who subdueth his own spirit is greater than he that taketh a city. The Son of God himself has told us, The meek shall inherit the earth. We hope that our contemporary may live to see the day when the submission of men to God shall be considered quite as worthy of announcement as the suppression of an Indian mutiny.

—We learn from the Report of the Belgaum Mission (of the London M. S.) that there are 47 persons in the communion of the church, out of 230 baptized. The missionaries are Messrs. Hawker and Smith; the former has just left for Europe. There are two Native pastors, and three evangelists. 212 students attend the Anglo-vernacular school: 4 matriculated last November.

—The would-be leaders of native opinion in Poona have convened another meeting and got up another memorial to the Viceroy, in which they generously point out to him what decision he must arrive at in the Baroda matter, and what course he must pursue. *Ex oriente lux*, especially out of the Brahminical orient; the Brahmins indeed ruined the Peishwa and all other Governments they have had to do with, but Lord Northbrook is supposed to understand that they alone can help him to understand the evidence submitted to the Baroda Commission. The *Bombay Gazette* thinks this document has another design, which it states in these plain terms:

"There can be no question that the Poona memorial is only one of the developments of an organized agitation, controlled by men of wealth and position, and worked by that brood of vipers—the educated natives whom the British Government has nourished in its bosom."

—In a Lecture on the Chaldaic account of the Deluge delivered in December 1872, Mr. George Smith expressed his conviction that the earlier narratives of Genesis would receive new light from the inscriptions on the exhumed monuments of Assyria; and this conviction, he now announces, has been strikingly verified. Mr. Smith is not yet in a position to give the full translations and details; but he gives this sketch of what he has ascertained:

"The narrative on the Assyrian tablets commences with a description of the period before the world was created, when there existed a chaos or confusion. The desolate and empty state of the universe and the generation by chaos of monsters are vividly given. The chaos is presided over by a female power named Tisalat and Tiamat, corresponding to the Thalaith of Berosus; but as it proceeds the Assyrian account agrees rather with the Bible than with the short account from Berosus. We are told, in the inscriptions, of the fall of the celestial being who appears to correspond to Satan. In his ambition he raises his hand against the sanctuary of the God of heaven, and the description of him is really magnificent. He is represented riding in a chariot through celestial space, surrounded by the storms, with the lightning playing before him, and wielding a thunderbolt as a weapon. This rebellion leads to a war in heaven and the conquest of the powers of evil, the gods in due course creating the universe in stages, as in the Mosaic narrative, surveying each step of the work and pronouncing it good. The divine work culminates in the creation of man, who is made upright and free from evil, and endowed by the gods with the noble faculty of speech."

The inscriptions which yield these results, are in the British Museum. It is really worthy the attention of many who care for none of these things, how every step in the progress of archæological research supplies some new confirmation of Bible truth. The very adjouncts which have attached themselves to these truths, serve to bring into striking relief the fact that in the Bible alone the grand old truths are found without any corruption.

—Our Bombay Post Office since it has got a palace for its accommodation, seems inclined to abandon itself to flowery beds of ease. A train for the N. E. line leaves Bombay daily at 7 A. M., yet not a letter or newspaper can be despatched till 6 P. M.

—It is but a few months since the Bishop of Bombay returned from England, and he is already obliged to leave again. He is suffering from a cancerous tumour in his mouth.

—We are at a loss to understand why Her Majesty's forces should fight the battles of the Sultan of Zanzibar. One Akida Mohammed had command of the fort of Mombasah, on the African coast, 120 miles from Zanzibar. The Sultan saw fit to supersede him, but he did not see fit to be superseded. This was purely a quarrel between himself and the Sultan. That Her Majesty's vessels and troops should be instructed to look after the interests of British subjects, we can understand; but the business of putting down a refractory chief certainly belongs to the Sultan and not to our naval heroes. Yet H. M.'s ships *Nassau* and *Rifleman* and a body of troops were employed in bombarding the place, as we learn from a contemporary. The loss to the enemy, Akida Mohammed, was 17, killed and 50 wounded, without any loss to the British.

—"A Christian" asks for an explanation of a passage quoted from *The Baptist* in our last: "Extremes often meet," etc. The extremes are the cynical critics on the one hand and the clown and pantaloon on the other; they meet in the matter of depreciating the work of Messrs. Moody and Sankey.

—We are very shy of original poetry, but have made way for some verses that will be found in another column. In what relates to Christian service, we must take care lest what is encouraging to one may not deepen the apathy of another. With reference to the incident embodied in the verses, let us bear in mind that the mother's love will not be long in teaching the child a better way, and in a year or two you may expect to see the child's work greeted with the plaudit, Well done. What Christ demands of us is that we should be so disgusted with our own works as to be unwilling to fetch any more of them, and just receive the grace of Christ for everything, as the branch receives the sap of the vine. Then when men see our good works they will glorify our Father in heaven.

—We understand that the Hindoo youth who was lately carried off, as mentioned by us some months ago, has been removed to Akulkote, and that an attempt has been made to make it appear that he was not baptized. It may be as well to mention that Anunt Narayan, a Brahmin by caste, was baptized Sunday, Dec. 6th, in the presence of many witnesses.

—The special services of the Rev. Sholto C. Douglas in the Girgaum Church were brought to a close the early part of this week. These services have been blessed to many. Mr. Douglas is now holding Draw-

ing Room Services in different parts of Bombay. We were in hope that Mr. Douglas would have conducted special services in St. Thomas's Cathedral; but we suppose there is something or somebody that hinders. He is announced to preach in Holy Trinity Church, to-morrow evening.

—ONE of Mr. Somerville's subjects this week has been "The Bible, and how to read it." The address was one well fitted to be profitable. Every one should have his own, her own copy of the Scriptures, for personal use; and it should be a nice copy, in good type, well-bound, with references. On the subject of the inspiration of the Scriptures, some prevalent erroneous ideas were briefly referred to and disposed of. Its inspiration was shown to be essential to its purity, integrity, suitability and authority. He reccommended that it should be read in course, with prayer, with expectation, with faith, with meditation; asking oneself regarding each verse, What is here said? Why is it said? How does this concern me? There were descriptive passages in the discourse, of which it would be impossible to convey a just idea, without a verbatim report.

WE have marked for our columns an article on "God in everything," embodying a most important truth. Indeed, we do not know how the life of faith can be lived without it, and we earnestly hope that those of our readers who have not entered into this experience, will do so under the guidance of this article. Paul tells us that every one in Christ is a new creature in the midst of a new creation, for, to him, all things are of God. Jesus said to Pilate, "Thou couldst do nothing at all unless it were given thee from above." No one was ever more completely compassed about by human wickedness than Christ was during the last days of his earthly life; yet he saw the hand of God in all things and maintained the tranquillity of his spirit unbroken. One of the most profitable words of Scripture has been to us the word 'through' in the following passage: "Of him, through him and to him are all things." No thought of man can possibly find expression in word, look or act without the intermediate agency of Him in whom we live, and move, and have our being, and this without in the least degree affecting the moral character of the thought. Faith enables us "to foresee the Lord always before us." He is not merely with us, he is before us; events may take us by surprise; they cannot take him by surprise; before he suffers any event to be he considers what is needful for the well-being of those who trust in him. But our faith must be habitual not spasmodic; we walk by faith, not by sight.

GARRICK, having been asked by a clergyman why so many more flocked to hear the actor than to hear the preacher, replied: '*We* deal with fiction as though it were truth, *you* deal with truth as though it were fiction; we speak as though we believed what we said, you preach as though you did not believe what you preached.' Every thing in the histrionic art depends upon fidelity of representation. Why? Because what is shown is thus made to appear real to the auditory, their attention is arrested, absorbed, brought fully under that which is presented to them. The reason why men love the theatre rather than the church, lies deeper than that which Garrick adduced; they do not love the truths of revelation, and have no desire to be brought under their power. This only constitutes an additional argument for a faithful presentation of the truth, such as shall cause it to appear real, and exercise its appropriate sway over the mind. "We believe and therefore speak," said the Apostle Paul. The preacher must himself have strong faith in the reality of that which he has to present, which will cause him to make it appear real. The actor, in order fully to enter into his part, gives himself wholly to it; for days and weeks together, he just fills his mind with the subject, and *lives* the character which he wishes to produce. In like manner he who would faithfully produce the truths of Scripture, must give himself wholly to them; must live with Jesus and his apostles, journey with them, and by constant familiarity be brought under the power of the truths embodied in their lives. We admit that besides all this, some men may be specially gifted, as regards the power of description. The Rev. Mr. Somerville has this power in great perfection; and great numbers have felt in hearing him this last week that many Scriptural facts have been made to assume the form and feature of present realities. Some object to Mr. Somerville's acting; and it is certainly far removed from the staid, conventional way in which many ministers think it necessary to preach. But Mr. Somerville evidently considers himself an interpreter bound to reproduces the original, to the best of his ability; his object is to bring men under the power of that which he has to set before them. But is it necessary always to be instituting comparisons? There are diversities of gifts, and it is well that there are. We are thankful that the great things of the Gospel are from day to day so powerfully presented by this evangelist, and so effectively photographed in the minds of the hearers. We should be sorry if any among us neglected the opportunity of waiting upon the ministry of this venerable and most disinterested servant of the Lord.

WE must not longer defer our acknowledgment of the *Anglo-Indian Christian Union's* Report. It is cheery in its tone and encouraging in its effects. Very many in India will have been made much better acquainted with this Society than they were before, by the visit of the Evangelist referred to in this extract:

"The season was so far advanced, and to some the proposal to go to India on an evangelistic tour was so startlingly new, that young and gifted brethren, rightly or wrongly, declined the honour. No one thought at first of inviting one so venerable as the Rev. A. N. Somerville, now in Bengal, to go on this mission. When the proposal was made to Mr. Somerville he soon gave a hearty consent, and girded himself with almost youthful alacrity for the work. I need not record many arrangements and meetings in Glasgow and London connected with his going forth, except to say that he was sustained and cheered by the prayers of tens of thousands for a blessing on his labours of love in India."

The Report adds:

"The London Committee from the first desired that at least one from the midst of the great spiritual movement in Scotland should go forth on the *Winter Mission*; and this desire has been fulfilled. Though no one has gone this winter from the Churches in England, as was hoped, in connection with the Society, a clergyman well known for his evangelistic gifts—the Rev. Sholto Campbell Douglas, of Derby—has gone at his own charges, in full sympathy with the aims of the Society, and to do virtually the same work, beginning at Madras."

Says Mr. Fordyce:

"One morning lately, after a brief statement in the *Daily Review*, I got a happy surprise by a letter from Dr. Horatius Bonar, enclosing a donation of £20. He says, 'I have a great desire to go to India, but doubt whether I can. I must, however, at least help to send others.' If Dr. Bonar go he will be welcomed as one well-known. His Hymns are sung in every province, and some of them in the mother tongues of India. Meanwhile he suggests an alternative for all—EITHER GO, OR HELP TO SEND."

The Report says:

"For GOALUNDO, in Eastern Bengal, the Rev. Frederick Halliday has gone out by a joint arrangement of the Wesleyan Missionary Society and the Anglo-Indian Committee in Edinburgh. For securing this most hopeful appointment I have gratefully to acknowledge the kind aid of Lord Provost Falshaw, who is a Wesleyan, and of the Rev. William Arthur, M.A."

"W. L. H. Forbes, Esq., has gone out as a Lay Evangelist to co-operate with the Rev. W. P. Morrison, M.A., in the districts of Saharanpore and Sirhind. Mr. F. is a son of the Hon. Robert Forbes, late of the Bengal Civil Service. He was in India before, and sacrifices better temporal prospects in order to devote his life to evangelistic work."

The Bombay Guardian.

SATURDAY, APRIL 3, 1875.

AN ALL-DAY MEETING.

THE All-day Meeting on Friday, March 26th, at Falkland Road Hall, was very well attended, and was an occasion of much blessing. After the hymn "I am so glad that our Father in heaven," and prayer, Psalm xxxiv. 1—10 was read with comments and the meeting was then thrown open for thanksgiving or the acknowledgment of mercies. Some 25 or 30 testified to the goodness of the Lord, some in general terms, others by mentioning special blessings bestowed, answers to prayer in behalf of others, etc. This, with prayer and singing, carried us into the second hour. A Bible reading followed; subject, Faith. Texts showing what faith is, its objects, in whom, its fruits, its necessity, its preciousness, and other particulars about it, were read out by individuals in the congregation, as called for, slips indicating the texts having been distributed beforehand, and brief remarks on each text were made by the leader. More than fifty passages of God's word thus passed in review. The third hour was devoted to a prayer-meeting. Many special requests were presented. Much prayer was offered for a blessing upon the labours of the Rev. Mr. Douglas and Rev. Mr. Somerville in Bombay. One brother testified that God had graciously turned the hearts of four of his relatives to love and serve him within the last eighteen months, in answer to prayer; and requested prayer for the remaining members of his family. Prayer was requested, among others, for the Bishop of Bombay, obliged to leave India by a serious illness. At 1 P. M., the 67th Psalm was read, and remarks were made on the connection between fulness of spiritual life in the Christian and the awakening of the unconverted: "God be merciful unto us and bless us; and cause his face to

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shine upon us. That thy way be known upon earth, thy saving health among all nations." There is a condition of the body that denotes health. Anything short of this creates uneasiness and anxiety, and efforts are made to reach again the state of entire health. There is a corresponding health of the soul, for the obtainment of which an adequate provision is made in Christ, and anything short of this should awaken solicitude and stimulate effort. God's saving health is that condition of soul-health to which the Gospel brings those who fully submit to it. When this bright and shining way of God is shown in the consecrated, loving, and self-denying lives of his people, the world will be attracted to it, the multitudes around us will become painfully sensible of their need, and will ask to become our fellow-pilgrims in the journey of life. Upon this general theme a number spoke. There were present in the course of the day, the following ministers: Dr. Wilson, Mr. Stothert and Mr. McKichen, of the Free Church Mission, Mr. Macpherson and Mr. Ross of the Established Church of Scotland, Mr. Harding of the American Mission, Mr. Somerville, the evangelist, Messrs. Robbins and Bowen of the M. E. Church. The entrance of Mr. Somerville was an agreeable surprise, as it was not thought he could attend. Informed of the subject that was before the meeting, and invited to speak upon it, he gave a very beautiful and impressive address that will long remain in the memory of those that heard it. With reference to our Lord's words: "If any man thirst let him come unto me and drink, and forth from him shall flow rivers of living water," he described a beautiful Scotch lake embowered in hills, having besides its own loveliness the reflected beauty of the heavens and of the green hills; we follow the lake till it finds a narrower channel and flows forth as a river upon whose banks are many factories, which receive their impulses from the stream; fertility and enterprize mark its onward course; the great city is reached and passed; finally the river pours itself into the ocean. He dwelt upon the fact that the Christian can only give as he receives. The stream of vivifying influence that issues from him must first descend into him. Men plunge into the heart of Africa to try if they can discover the rise of great rivers; but there are great rivers of hallowed influence issuing from the individual believer. Words of earnest appeal followed. Mr. Stothert bore unhesitating testimony to the work that had been inaugurated by Mr. Taylor in Bombay; made mention of the joy with which he had heard in Scotland of blessings that came upon many in whom he was interested, and of the satisfaction with which he had seen for himself since returning the evidence of the genuineness of this work. Dr. Wilson spoke very earnestly and impressively on Enoch's walking with God, (literally, walking God) and Paul's "to live is Christ." Mr. Harding spoke with great feeling of the responsibility upon all professing Christians to co-operate heartily in the evangelistic work now being prosecuted in this city. Besides the ministers a number of others spoke. The last hour was chiefly given to prayer. An opportunity having been given for any who wished to seek the Lord, to manifest their desire for prayer by rising, a young man arose with much feeling. Prayer was offered and instruction given; he made a full surrender of himself, and in the course of the day found peace. Many continued in the meeting all the six hours and did not find them long; many speak of it as a day of extraordinary blessing to their souls.

In Poona, on the same day, an all-day meeting was held in the Methodist Hall, from 11 A. M. to 4 P. M. and again in the evening. The Rev. Mr. Dhunjeebhoy of the Free Church, the Rev. Messrs. Hormusjee and Francis of the Baptist Church, and Rev. Mr. Fox of the M. E. Church, took part with others in the meeting. It was a time of great blessing.

PAUL, THE CHRISTIAN'S PATTERN.

IV.

WE have seen Saul of Tarsus leaving the gates of Jerusalem on his mission of death, assuring the friends who there bade him farewell of his determination to exterminate, by God's help, the Galileans of Damascus. We now see him entering Damascus. Some persons are at the gate, waiting for his arrival. They see a certain man, apparently without sight, led by the hand, and accompanied by a number of travellers. Have you seen Saul of Tarsus on the road? Do you know when we may expect him? To these interrogatories the reply is made, This is Saul of Tarsus.—This blind man! How is it possible? Saul is not blind.—Something very wonderful occurred in the way. A light, above the brightness of the noon-day sun, fell suddenly around about us, Saul was struck to the ground, and it seemed as though a voice from heaven were speaking to him; and when the light passed away, it was found that Saul was blind and needed that some one should take him by the hand and lead him.—The person at whose house Paul was to stay met him and received him. This man, a leading Jew, was eager to understand what had happened by the way, but Saul begged that he might be left alone for a while. What a cataract of fiery thought poured itself in these days into the mind and heart of Saul! Like some great edifice, rising story above story until it proudly looks down on all around, and, when it has reached its highest, suddenly the sands on which it has been founded give way, and the whole mighty edifice collapses and becomes a field of ruin, thus did his self-righteousness totter to its base. His imaginary goodness and greatness, zeal, and piety, were now seen in their true colours. But ruined and overthrown himself, he gradually learns to look away to Jesus. The man of Nazareth had appeared to him to be in his true place on the cross between thieves; he sees him now ascending above principalities and powers, angels, and seraphim, even to the highest heavens. But the astonishing thing is that this gloriously exalted being looks upon him with interest, with affection, forgivingly, and entrusts him with a most important life-long commission, the very opposite of that which brought him to Damascus!

He had hitherto got all his ideas of Christ from the Pharisees, from Gamaliel. He had heard the persecuted Christians say many wonderful things about their Master, but he had brought to bear upon these the principles of interpretation with which he had been supplied. It was enough that Jesus had set at nought the law of the Sabbath (as explained by the Pharisees) and had set at nought the authority of the priests and scribes, the authorized clergy, never taking counsel of them, and often speaking about their teachings and lives in a way fitted to destroy their influence; then, he was a Galilean and his disciples were of the people, 'cursed, because they knew not the law'; these things more than neutralized any trust that might have been awakened by his miracles. But now, the light that had taken away his vision had been as lightning to consume the sophistries of the Jewish teachers. The mind of Paul was now busily at work, night and day, in disentangling from all he had heard of Christ the true and the good, and in becoming really acquainted with this wonderful being.

His host tries to arouse him from his stupor, that he may gird himself for his important work of bringing the Christians to justice. 'Here is a list that I wish to submit to you of the wretched men and women who have become followers of the crucified One in this place. The list is headed by two or three men of note. Perhaps it would be better to deal with these first.' Saul speaks at last; "Friend, I have been under a mistake. We have been much much misguided in this sad business. These Christians are not worthy of death, or scourging, or imprisonment. Here are the letters from the priestly rulers of Jerusalem, commissioning me to deal with these Christians. These letters were written under a grievous misapprehension, and, as you see, I now cut them to pieces and destroy them." His host goes out hastily to report to his friends that Saul of Tarsus has had a sunstroke or something of the kind, and has gone out of his mind, and steps must be taken at once to bind him and send him back.

Presently Ananias comes, and, laying hands on the blind Saul in the name of the Lord Jesus, restores him to sight; then gives him the right hand of fellowship and makes him glad with the assurance that the people of Christ will receive whom Christ has received. And Paul is taken to a meeting convened for the purpose of praying that God may frustrate him in his mission to Jerusalem. What consternation fills the band when Ananias informs them that this is Saul of Tarsus! 'Ah, we are betrayed into his hands. The cunning conspirator has beguiled the simple old Ananias, and made his way into our very midst.' Already a number are moving towards the door. But Ananias makes haste to tell of the miraculous intimation he had received, and how the Lord had used him in giving sight to Saul; and then Saul himself speaks, and before he has finished the story all doubt is removed, and thanksgiving to God bursts forth from every mouth. Paul asks them to pray for him that he may be enlightened in the knowledge of Jesus.

With what interest does Paul now listen to the humblest of these Christians speaking of Christ! They dwell upon the facts of Christ's life and death, and Saul devours every word. And he avails himself of such written records of the works and words of Jesus as the Christians have.

And how eagerly does he now search the prophecies of the Old Testament, and how gloriously clear do they now seem to him. In fact, every page of the Scriptures seems to shine with a new light. Oh, the bitterness with which he now thinks of the precious time wasted in the school of Gamaliel, disputing about the merest trivialities, while the Son of God was actually in the land, doing works that none other had ever done, speaking words full of divine wisdom and grace.

GLEANINGS IN EPHESIANS.

Created in Christ Jesus unto good works. ii 10.

The good works are involved in the creation, as the performances of an engine are involved in its construction. The fact of our having had to be created anew in Christ, shows that we had utterly failed; condemnation is on everything we did or could do, till we came to Christ. It is the vine that is glorified when the branch is laden with clusters. Our new creation is in our union to Christ; grafted into him we find the true life.

Which God hath before ordained that we should walk in them.

'Prepared' is a word that better expresses the original than 'before ordained.' In the 139th Psalm we read: "In thy book all my members were written when as yet there was none of them." God's conception of the matter must go before the actual production. If our bodies were pre-arranged, much more our life in Christ. The branch and all its fruit are contained in the tree, before the branch appears. In our natural life we set aside the thoughts of God, the thoughts that would have made our minds holy and sublime, we set them aside, and followed our own miserable thoughts to ruin and death; in Christ, the thoughts of God stream into us authoritatively, and stream forth from us in Christ-like fruitage. Take the biography of the most consecrated and faithful servant of God, and lay it alongside of the Gospel, and you will see that, so far as it is true and good, it corresponds to the original. Our good works are all written in the book before they appear in our lives; we take the word of God and eat it, and it blossoms and develops into the fruitage of good works. You see a man employed upon a building, and you draw nigh and say: "I wish, dear sir, to express to you the admiration with which I regard your building. I admire the taste and genius displayed, not only in the general plan, but in all the details of execution." The man blushes and replies: I know nothing about architecture; the plan has been fully made by the architect; every capital has been carefully drawn for us beforehand; all we have to do is just to carry out the instructions given. Now God is the Architect of the Church, and our perfection consists in just carrying out his thoughts, taking care not to mar them. The glory is all his. *Walk in them*: see v. 2, 'wherein ye walked.'

Having no hope. 12.

By hope is not here meant a mere state of mind. The worldly have hopes in abundance, but these have no basis in the promise of God. Have no authorized hope of salvation; no hope that is from God.

Without God in the world.

Atheists in the world. Not atheists in the sense of denying the existence of God; few deny his existence, but many put him far away from them, and live without him. If their state of mind were correct, God might die and the universe be none the poorer for it. But God has actually made himself necessary to the continued existence of every thing that exists; and there is not a worm so mean that it is complete without God; God is more necessary to it than its daily food, its momentary breath. To man, most of all, is God necessary; but man has the power of stultifying himself, and living as though his faculties were his in an absolute sense,—for a little while.

—The critical spirit is a spirit of sound judgment and genial temper; a spirit that suns itself daily in the warm and vitalizing beams of charity; that has not murder, but brotherly love in the heart. In other words, criticism should be Christian; it should possess the spirit of the Founder of Christianity. And especially is this true when the critic himself bears the title of Christian among his fellow-men. As Jesus declared, "I am the way, the truth and the life," so should criticism ever seek to straighten the crooked paths, defend truth to the uttermost, and quicken the higher life of mankind.—*Advance.*

THE VOICE IN THE TWILIGHT.

I was sitting alone in the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sorely perplexed—

Some homely work I was doing,
For the child of my love and care,
Some stitches half wearily setting.
In the endless need of repair;

But my thoughts were about the building,
The work some day to be tried;
And how only the gold and the silver,
And the precious stones would abide.

And remembering my own poor efforts—
The wretched work I had done,
And even when trying most truly,
The meagre success I had won,

"It is nothing but wood, hay and stubble,"
I said, "it will all be burned,"
This useless fruit of the talents
One day to be returned:

Yet I have so longed to serve Him,
And sometimes I know I have tried;
But I am sure when He sees such building,
He will never let it abide."

Just then as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle,
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes,
With one of those sweet intuitions
That sometimes make us so wise.

Dear child! she wanted to help me:
I knew 'twas the best she could do:
But O, what a funny botch she had made—
The grey mis-matching the blue;

And yet—can *you* understand it?
With a tender smile and a tear,
And a half compassionate yearning,
I felt her grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tenderer for the little child,
Than *I* am tender for thee?"

Then straightway I knew His meaning,
So full of compassion and love,
And my faith came back to its refuge,
Like the glad returning dove.

For I thought when the Master Builder,
Comes down His Temple to view,
To see what rents must be mended,
And what must be builded anew;

Perhaps as He looks on the Building
He will bring my work to the light;
And seeing the marring and bungling,
And how far it is all from right,

He will feel as I felt for my darling,
And will say, as I said for her,
Dear child! she wanted to help me,
And love for *me* was the spur:

And for the real *love* that is in it,
The work shall seem perfect as mine;
And because it was willing service,
I will crown it with plaudit divine.

And then in the deepening twilight
I seemed to be clasping a Hand,
And to feel a great love constraining—
Greater than any command.

Then I knew, by the thrill of sweetness,
'Twas the Hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labour is done.

So my thoughts are never more gloomy—
My faith no longer is dim;
But my heart is strong and restful,
And my eyes are up to Him.

ANON.

REQUESTS FOR PRAYER.

A native Christian sister asks for prayer that she may have stronger faith and be more earnest in the divine life.

NOTICES.

The Rev. A. N. Somerville will address children to-day at 4 P. M. in the Baptist Chapel; English-speaking Natives at the Free Church Institution, Khetwady, at 8 P. M.; seamen, to-morrow, 10½ A. M. on the *Semiramis*; young men in the Framjee Cowasjee Hall, Monday, 8. P. M.,—subject, the Fiery Furnace; and he will hold a farewell service in the same place, Wednesday, 8 P. M.

The Rev. Sholto C. Douglas is to address soldiers at Morley Hall, Colaba, Monday and Wednesday next, 8½ P. M. All classes are invited.

NOTICE TO MARINERS.

The Rev. A. N. Somerville will hold Divine Service on board the hulk *Semiramis*, moored off the Custom House Bunder, on Sunday next, April 4th, at 10-30 A. M. All hands invited.

—Sacrifice without a heart was a sad and ominous presage in the superstition of the Roman augurs: and so it is in the service of God.

Epitome of News.

SATURDAY, MARCH 27.

—The *Times of India* hears that a sepoy of the 7th N. I., on guard at the Tannah gaol, fired at a *havildar*, but missed, and then shot the *subedar* dead. The man was arrested.

MONDAY, MARCH 29.

—Her Majesty's Indian Troop-ship *Jumna*, 4,173 tons, 700 horse-power, 3 guns, Captain W. E. Gordon, sailed yesterday for England, with 48 officers, 18 ladies, 20 children, 791 men, 97 women and 187 children, of H. M.'s different regiments.

—*Bombay Gazette*: "Sir Dinkur Rao, even before the Commissioners left Baroda did not conceal, and since his arrival in Bombay has apparently sought every means of proclaiming, his belief that the whole case against Mulharrao was the fruit of a conspiracy of the Police, and that the only native witness who had given his evidence honestly was Hemchund Futteychund, the jeweller. Sir Dinkur Rao has a right to his opinion, but some strong feeling must have been at work to make him throw off the reserve his duty to the Government and to his colleagues alike required him to maintain till the Commission had concluded its deliberations. Nor is Sir Dinkur Rao, unfortunately, the only member of the Commission who has shown a lack of discretion in this matter. The Maharaja Scindia is understood to have been almost equally explicit in declaring his resolution to vote against the conviction of the Gaekwar. The Maharaja of Jeypore, alone of the three native members, has observed a judicious and honourable reticence as to the course he intends to adopt; but, if rumour can be trusted, it is possible that he too may have been at last persuaded to listen to the warnings and entreaties of Mulharrao's friends, and that the Commission may be equally divided in opinion, the three European members voting for, and the three native members against a conviction. If this should be the lamentable result of the Inquiry, the Government will have cause to regret the liberty of action it gave the Commissioners in allowing them to come down from Baroda and consider their report at leisure in Bombay."

—The arrest of Colonel Penn, C. B., at Aden, by Major Phipps, took place by command of General Schneider. There was some unpleasantness arising out of an order to the artillery to take their turn in mounting guard.

—*Bombay Gazette*: "We regret to hear that the health of the Bishop of Bombay is such as to compel him, in obedience to medical advice, to go home at once. His Lordship and family will leave by the Mail steamer on Monday the 5th April."

—Same: "The *Sivaji*, a paper published at Poona, in its issue of the 12th March says:—'The whole evidence goes to show that Mulharrao has not instigated the poisoning of the Resident, and even if it be taken for granted that he did instigate it he did not commit a great mistake.' Comment is needless, for we evidently live among amiable people. The Native Press may at all events be admired for its candour."

—Friday, February 19th, appears to be generally accepted as having been the most important and startling day of the Beecher trial. The *New York Times*, which is favourable to Mr. Beecher, gives the following account of Mrs. Moulton's testimony and her appearance in the box;

Mrs. Moulton, who is described as a handsome lady, fashionably attired, is said to have displayed great self-possession whilst under examination. She stated that she had been connected with Plymouth Church since 1858, and had known Mr. Beecher personally since 1871. Her evidence related to interviews between herself and Beecher and Mrs. Tilton. The first of importance occurred in 1871. Witness said: "Mr. Beecher was waiting in the parlour of our house for Mr. Moulton, and I went into the room, and he took my hand and said 'Do you know of this great sorrow of my life'? I said 'Yes.' He said, 'Then Frank has told you all the facts.' I said, 'Yes.' He said, 'I am very glad that he has; I am very glad that there is one woman in this world to whom I can go and talk of my troubles without reserve.' The next interview occurred in June, 1873. Beecher said to me that if Mr. Mr. Tilton published his letter of apology it would be useless trying any longer to live this down. Mr. Beecher lay down on the lounge, and I covered him up with something and he said

—'This is probably my last conversation with you; I feel that that if Mr. Tilton publishes my letter of apology it is useless for me to try any longer to live this down. I had never felt that I had much to hope for from Theodore; he has been faithless, he is a faithless man, he seems to lose sight of the fact that in striking at me or in stating the truth concerning me he sacrifices his wife, and if that letter of apology is published I might as well go out of life as try to live it down.' I said, 'Mr. Beecher, there is something better for you to do than that. I think that would be a very cowardly thing for you to do. Go down to your Church and confess your crime; they will forgive you.' He said, 'No, I cannot do that, for the sake of the woman who has given me her love, for my children, for my family, for the Church, for my influence throughout the whole world; that I can never do —I will die before I will confess it;' and I said, 'Mr. Beecher, sooner or later the truth in this case will come out; it is much better that you should take your case in your own hands and state it to your Church. Give to them a confession such as you could make to them; I am sure they would forgive you.' He said, 'No, that I cannot do; my children would despise me; I could not go back to my home, and my Church would not forgive me; they would not deal with me as you have done; there would be nothing left for me to do; my work would be finished. It would be better that I should go out of life than to remain any longer in it.'

And a great deal more to the same effect.

—*Madras Ch. Miss. Record:* We have before us an account of a great awakening in Sydney, where a Special Mission was held in twelve of the churches from December 6th to 13th. The movement owed its commencement to a weekly gathering of two or three clergymen for prayer. Immediately before the Mission, Friday, December 4th, was observed as a day of fasting and prayer by those who were about to give themselves to the work. Next day the Bishop preached a special sermon upon 2 Cor. iii. 17 in St. Andrew's Cathedral: this was the beginning. During the next week earnest prayer and earnest preaching was carried on throughout the city, large after-meetings were held, and the interest steadily increased. The reports of the work at the various churches are most encouraging: there was remarkable unity of purpose amongst the workers, a great deepening of religious life in some, and an awakening of it in others. At one service for children, about one hundred 'declared their wish to serve the Lord Jesus.' At this same church there were seldom less than 50 or 60 in distress of soul at the various services, and 150 were seen and spoken to separately. Open-air services were also held."

Tuesday, March 30.

—A writer in the *Lucknow Witness* says: "I am well acquainted with an eloquent preacher who used to contend that drink was requisite to stimulate a man when extra work had to be accomplished; and it took some considerable time to convince him that more hard work, either mental or physical, could be accomplished without the use of intoxicants. I was invited one evening to spend a couple of hours or so with him, and I was greatly surprised to find that in the short space of a little more than two hours he drank nearly a bottle of Old Tom. His custom was to walk up and down the room smoking a cheroot, and sipping the gin about every five minutes. I often remonstrated with him, but seemingly to no avail: till one day he took up a little pamphlet giving various reason why hard-working men should abstain from taking intoxicating drink, and proving from living witnesses that more hard work, both mental and physical, could be done by an abstainer, than by one who took intoxicating drinks to assist him in accomplishing the task. This pamphlet, coming from the pen of one of the great writers of the day, and, if I mistake not, from an eminent physician, rather staggered him, and he fully determined in his own mind to give it a fair trial, and if he found what was written in the pamphlet to be true he would stick to the principles of abstinence the remainder of his life. He gave it three months' trial, and was fully convinced that what he had read in the pamphlet was true. He is now a teetotaller, and a hard worker in the noble cause."

—*Bombay Gazette*; Delhi, 29th "The Viceregal party started from Camp this morning at nine o'clock for Puttialla. They are expected to arrive in Simla on Friday the 2nd April."

—Mr. Shantaram Narayan has laid a criminal information against the publisher of the *Bombay Gazette*, on account of imputations supposed to be contained in some remarks that appeared yesterday about the Baroda Commission.

—The *Daily Telegraph* has a leader on the expected coming of Messrs. Moody and Sankey to London. The following is the conclusion: "People in the metropolis will soon judge for themselves how far the provinces have been justified in their emotion at the revivalists from across the Atlantic. It takes a great deal to move Londoners in any such manner, and many here will abruptly dispose of the whole business by the familar phrase "religious hysteria." This success, however, appears rather too complex, and, we may add, socially useful, to be explained so easily by the phrases of mad-doctors, materialists, or conies. Wherever those people come they seem to effect at once that which archbishops and rural deans and curates from the Universities cannot do: they "convince people of sin;" they wake hundreds of thousands of hearts to the consideration of "righteousness, temperance, and judgment to come." Unless, then, we are to call all religious feeling hysteria and mania; unless St. Paul preaching on Mars' Hill and Dr. Vaughan in the Temple are equally appealing to the excitable nervous systems of automata, we cannot clearly see why the Churches should be scandalised at the works done by the two Revivalists. No doubt it depends upon the faculty which large bodies of men and women exhibit to thrill with a common emotion which reacts upon the individual, and produces remarkable elevations of character. But if the orator, the general, the stage-player, the musician, and the advocate, works—as they all do—with this magnetic influence of sympathy, why should those be charlatans who employ it to raise and quicken the spiritual side of life to which it naturally belongs? We cannot find any reasonable answer to this in the slipshod explanations given of such religious movements by people who call themselves scientific, and yet leave the region of the emotions and aspirations of man out of their authropology. It rather seems to us that when Moody and Sankey come to London, the dignitaries and ministers of all the Churches would do well to go and see what amazing things real genius and unselfish ardour can accomplish even in the present age. They will hear—people say—some "pieces" spoken about this life and the next, which, delivered with a nasal twang or not, go to the souls of people straighter than any sermon bought in Paternoster-row. They will see—if London reproduces what Dublin and Liverpool have witnessed—congregations stirred with the "old story" told newly, as the seas are raised by storm-winds. And, notwithstanding all the easy talk about hysteria, epidemics, magnetism, nervous systems, and the like, the philosophers and divines have yet to explain to us, why it is a bad thing for these Yankee itinerants to turn people by thousands to right and virtuous lives, and a good thing when a Bishop or a Cardinal manages to convert half-a-dozen."

—Baboo Debendra Nath Tagore of Calcutta has just expended Rs. 20,000 on the *Shraddh* of his late wife. The *Shraddh* is a ceremony performed for the benefit of the soul of the departed, but more especially for the benefit of the Brahmins invited to the feast.

Wednesday, March 31.

—The following is from "Reminiscences of a Gentleman-Coachman": "There was a notable driver by night, on the north road, who, for nearly thirty years, had never been in bed between eight at night and six in the morning, except on Sunday nights, and then he could not sleep. He was always equal to his work in the depth of winter; but then his *only* support was tea, coffee, or a plate of hot soup, when he could get it; and thus he taught his passengers how to support rough travelling in the more bitter parts of the year. Modern wayfarers have no conception of what travelling outside a coach in winter used to be. No doubt it killed hundreds of people. The railroad grumblers of to-day know nothing of the sufferings of their Spartan fathers."

—A correspondent of the *Bombay Gazette* proposes the following code: "No person should feel pity for such wretched men, *i.e.* blind, deaf, &c., since the Creator has inflicted this punishment on them, and nobody ought to assist them in disobedience to God. Another law must be enacted, that no married student ought to be allowed to enter a college unless he brings his wife with him publicly, and an unmarried person ought to marry only widows. Third law should be that parents, who will not forcibly marry their daughters that are widows, are to be banished. Each temple and church should pay £10,000,000 per day, since they are useless. On earth there ought to be only one law, one religion, whose simple doctrine ought to be to believe in God. No prayers *i. e* flattering ought to be allowed which is sinful. Bribes are repugnant to God."

—*Bombay Gazette:* "Yesterday morning three Hindoos who had been sentenced by the Sessions Court at Tanna, were executed. Their names were Rama, son of Subhana, Jaina, son of Wajia, and Vikia, son of Dharna, all of whom being found guilty of murder. The first two prisoners having become possessed with the idea that they were bewitched by an old woman residing in their village, had, with the assistance of some others, beaten her to death. The other case was a murder committed under circumstances peculiarly painful, the prisoner having killed his younger brother in consequence of a dispute which had arisen between them, relating to the division of a sum of money paid to one of them, for the hire of some labour carts which were the joint property of the deceased and his brother the prisoner. Up to the time when the Jailor arrived to remove this man from his cell, he persisted in denying his guilt, exclaiming, "he was my brother, why should I kill him." When, however, he was removed from the cell and the irons were taken off his legs and his hands and arms bound behind him, he admitted his guilt, as the others had previously done."

—It appears from the *Insurance Register* that £11,000,000 a year are paid by British policy holders in order to make provision at their deaths for those whom they leave behind, in the sum of £362,000,000.

—Another spiritualist has confessed: "two slender bars of strong wood or iron, covered on the ends with plush and slipped up the arm on the under surface and concealed beneath the sleeve; they are buckled on the arm by two straps near the elbow, and allowed to project a slight distance beyond the cuff. I have frequently dined in a large company with these applications on my arms, and they have never been observed. As the hands of the medium are placed on the table, the bars of wood naturally slip under the edge and extend far enough toward the centre to raise the table as you elevate your arms. I have performed this trick hundreds of times, and have never been detected."

—The *Times of Blessing* mentions an address on the Zenanas of India, by the Rev. J. Small of Bombay, in the Free General Assembly's Hall.

—Some times ago the Young Men's Christian Association of Edinburgh determind to erect a building. They wanted £3000. The subsciptions already amount to £7000.

—Mrs. Dean, the wife of a Baptist missionary in Siam, has forwarded a petition, signed by most of the European ladies at Bangkok, praying for the abrogation of the law which allows a man to pawn his wife and children into slavery in payment of a debt contracted by opium-smoking or gambling. It has been favourably received by the young King, and this unnatural privilege will probably be taken from the Siamese gentry.

—We learn from the *Church Missionary Gleaner* that a new church for the native Protestant congregation in connection with the Church Missionary Society at Jerusalem, consisting chiefly of converts from Mohammedanism—the fruits of the Rev. F. A. Klein's work—was opened for worship on Advent Sunday. On the same day, an excellent native catechist, Khalil Djamal, was ordained by Bishop Gobat to the charge of the new church.

—The Rev. Charles New, who last summer published an interesting account of his missionary labours in Africa, has returned to his work; and his report regarding the inhuman trade which it was thought Sir Bartle Frere and the Sultan of Zanzibar had suppressed, is, "Slavery on the East Coast of Africa remains intact." The traffic is carried on as briskly as ever, both on land and sea, and Zanzibar, Mr. New says, is as well stocked with slaves as ever.

Thursday, April 1.

—A correspondent of the *Englishman* adds some fresh details to the accounts already given of the death of Mr. E. Macnaghten. Mr. Macnaghten, who was at the Accountant-General's office till nearly 4 o'clock on Thursday afternoon, had re-

ceived his last pay certificate ; but when he came to ask the Adjutant-General for the "no demand" certificate, he was firmly but kindly told that, though it was already signed, it could not be given him till the Government had decided finally whether Mr. Blanchett's defalcations, amounting to Rs. 11,000, were to be written off or made good from Mr. Macnaghten's salary. From the Accountant-General's office Mr. Macnaghten drove to the Lieutenant-Governor's house, and it is said to have been the result of this interview which led to his taking the fatal step he did.

—A steamer, with detachments for Burmah, left Madras yesterday.

—A native paper, published in Lower Bengal, is glad to learn that Moonshee Peary Lal's movement for reducing the marriage expenses of the Hindoos is bearing fruit.

—The *Friend of India* publishes a translation of one of the Bengali poems written on the occasion of the public opening of the Hooghly Bridge. "When the eye," says the poet, "gazes on this bridge, it is rivetted, forgetting to wink." At the sight of it, Biswakarma, the architect of the gods, "would be struck dumb, and feeling ashamed and aggrieved, would take to flight." Stretched over the water, it "looks like a flash of lightning in a cloud." Its lamp-posts, placed at regular intervals, throw "Baikuntha, the abode of Vishnu, into the shade:" and the foot-paths on either side of the wondrous structure are "exactly as straight as all the ways and opinions of the English are." So impressed does Aghora Chunder Das Gupta, the poet, become with the greatness of the foreigners and their achievements, that he breaks off into the following apostrophe—"O brethren, let us leave this country and plunge ourselves into the English Channel, so as to be able to breathe the atmosphere of England." The poet is also lost in astonishment at the greatness of Mr. Leslie, the architect of the Hooghly bridge —"methinks he is not a man, but the incarnation of a god." He is Norayana who, after his æonic sleep on the coils of the serpent Ananda, has reappeared as the saviour of men : or at least he is comparable to the divine Rama who built a bridge over the sea to Lanka, to destroy the ten-headed monster Ravana. Perhaps the sincerity of the poet's admiration for the modern Rama is most apparent in the following verse :—"May he who built this bridge live long ; and may I die with the evils which would shorten his life."

—*Dnyanodaya :* "It is natural and proper that the natives of this country should wish to preserve intact the Native States of India ; and if the Princes and Sirdars will but fit themselves for their high position, and devote themselves to the interests of their people, we see no reason why these States may not continue with increasing prosperity for many generations. But, if a Prince becomes wholly selfish, and forgets the welfare of his people and squanders vast sums of money for frivolous purposes ; if his time, and thoughts and strength are chiefly consumed in sensuality, men naturally ask 'What is the use of such a Prince?'

"We do not say that this description is altogether true of the Maharajah of Baroda. But all our readers know that for many years that State has been sadly misgoverned ; public money has been wasted, and the people have been oppressed. When, therefore, a Resident came among them whose character was above suspicion, who could not be bribed, and who showed in every act that he wished to do his duty faithfully, it was natural for the people to come to him for help. And they did come in great numbers, imploring him to interpose in their behalf. Government appointed a Commission to investigate the matter and finally decided that, in justice to the people, there must be a thorough reformation, or, if this could not be, the Prince must be removed.

"We regret to see in the Poona Memorial some insinuations against Col. Phayre as if he had been guilty of great oppression and injustice to the Gaiakwad. If there had been the least ground for this accusation it certainly would have been brought to light in the recent trial. But notwithstanding the great and persistent ingenuity of Sergeant Ballantine nothing appeared which could at all impeach the honour or the judgment of the Resident. We believe the natives of this country have few better or more judicious friends than Col. Phayre, and this we doubt not is the opinion of many who signed the memorial at Poona."

—From the 1st proximo money for money-orders payable in Germany, the Grand Duchy of Luxemburg, and Heligoland, will be received at any Indian Post Office. The money-orders will be issued from the Munich Post Office on advices sent by each mail from India.

—The *Christian Ark* announces the arrival at Rangoon of Mr. Joseph S. Adams, a Christian evangelist.

—A Chinese Sunday school anniversary in San Francisco, Church of the Advent, was recently attended by 200 pupils. Jee Gam, a young Chinese convert, spoke in an enthusiastic manner in regard to the evangelization of his countrymen by means of these schools. He said : "I feel rejoiced because there are six Chinese mission schools in this city and eleven Sabbath schools. The number who attend these schools is about 650, and 230 of them have been converted to the true faith. Six from our own mission were baptized to-day and added to the Bethany church. The time will be when they will come not only by six, but in hundreds ; ay, even by thousands, as we read in the Acts about the Pentecost season."

—The *Bengal Magazine* has an article on "The great want of the Baboo Community"; this great want is said to be religion.

Friday, April 2.

—Mr. William O' Brien, Assistant Master of the Diocesan School, Byculla, committed suicide the night before last, at about 11½ o'clock, in the presence of his wife and four children, by taking Syrup of Chloral Hydrate. He had been superseded in the head-mastership of the school, and was directed to leave the school quarters for others the next day ; and appears to have laid this humiliation so much to heart, as to resolve not to leave the building alive. His wife and children were in bed, and he took the poison at their bedside ; he then told his wife what he had done, Efforts were immediately made in his behalf, but in vain. He died in a few minutes.

—Deaths last week, 435.

—*Times of India :* "Rumour is still busy at anticipating the result of the labours of the Baroda Commissioners. Of the various accounts which reach us, the one best deserving of attention—as coming from a source more authoritative than the others—is that the Maharajah of Jeypore and Sir Richard Meade have been both so reticent that no one knows their decision except those officials who have actually seen it in writing ; that Mr. Melvill pronounces an unmistakeable verdict of "guilty ;" but that Sir Richard Couch, the Maharajah Scindiah, and Sir Dinkur Rao, hold that although Mulharrao has certainly not cleared himself from the grave suspicion which is attached to him, yet that the evidence against him is not of a character to sustain a conviction. In legal circles the prevailing opinion appears to be the same, and very high judicial authorities are understood to share it. The decision of the Government will be made known next week."

—A telegram in the *Madras Mail* says—"Lieutenant Adamson, Madras Staff Corps, Assistant Commissioner of Burmah, has gone to Mandalay to announce Sir D. Forsyth's mission. The King is said to be making counter military demonstrations."

—The *Hindostan*, with English Mails, left Aden for Bombay yesterday, April 1, 9 a. m.

— *Times of India :* "The *Friend of India* newspaper, after a career of varied character for many years at Serampore, has once more changed owners, and is to be removed to Calcutta. An Assistant Secretary of the Bengal Government is said to be the purchaser."

Selections.

IS GOD IN EVERYTHING?

BY H. W. S.

"One of the greatest obstacles to living, unwaveringly, the interior life, is the difficulty of seeing God in everything. People say, "I can easily submit to things which come from God; but I cannot submit to man, and most of my trials and crosses come through human instrumentality." Or they say, "It is all well enough to talk of trusting ; but when I commit a matter to God, man is sure to come in and disarrange it all, and while I have no difficulty in trusting God, I do see serious difficuties in the way of trusting men."

This is no imaginary trouble, but it is of vital importance, and if it cannot be met, does really make the life of faith an impossible and visionary theory. For nearly everything in life comes to us through human instrumentalities, and most of our trials are the result of somebody's failure, or ignorance, or carelessness, or sin. We know God cannot be the author of these things, and yet unless He is the agent in the matter, how can we say to Him about it, "Thy will be done?"

Besides, what good is there in trusting our affairs to God, if, after all, man is to be allowed to come in and disarrange them ; and how is it possible to live by faith, if human agencies, in whom it would be wrong and foolish to trust, are to have a predominant influence in moulding our lives?

Moreover, things in which we can see God's hand always have a sweetness in them which consoles while it wounds. But the trials inflicted by man are full of nothing but bitterness.

What is needed, then, is to see *God in everything*, and to receive everything directly from His hands, with no intervention of second causes. And it is to just this that we must be brought before we can know an abiding experience of entire abandonment and perfect trust. Our abandonment must be to *God*, not to man, and our trust must be in Him, not in any arm of flesh, or we shall fail at the first trial.

The question here confronts us at once—"But *is* God in everything, and have we any warrant from the Scripture for receiving everything from His hands, without regarding the second causes which may have been instrumental in bringing them about?" I answer to this, unhesitatingly, *Yes*. To the children of God everything comes directly from their Father's hand, no matter who or what may have been the apparent agents. There are no "second causes" for them.

Tho whole teaching of the Scripture asserts and implies this : Not a sparrow falls to the ground without our Father. The very hairs of our head are all numbered. We are not to be careful about anything, because our Father cares for us. We are not to avenge ourselves, because our Father has charged Himself with our defence. We are not to fear, for the Lord is on our side. No one can be against us, because He is for us. We shall not want, for He is our Shepherd. When we pass through the rivers they shall not overflow us, and when we walk through the fire we shall not be burned, because He will be with us. He shuts the mouths of lions, that they cannot hurt us. "He delivereth and rescueth." "He changeth the times and the seasons ; He removeth kings and setteth up kings." A man's heart is in His hand and, "as the rivers of water, He turneth it whithersoever He will." He ruleth over all the kingdoms of the heathen ; and in His hand there is power and might, "so that none is able to withstand" Him. "He ruleth the raging of the sea ; when the waves thereof arise He stilleth them." He "bringeth the counsel of the heathen to nought ; He maketh the devices of the people of none effect." "Whatsoever the Lord pleaseth, that does He in heaven, and in earth, in the seas, and all deep places."

To my own mind, these Scriptures, and many others like them, settle for ever the question as to the power of second causes in the life of the children of God. They are all under the control of our Father, and nothing can touch us except with His knowledge, and by His permission. It may be the sin of man that originates the action, and therefore the thing itself cannot be said to be the will of God ; but by the time it reaches us, it has become God's will for us, and must be accepted as directly from His hands. No man or company of men, no power in earth or heaven, can touch that soul which is abiding in Christ, without first passing through Him, and receiving the seal of His permission. If God be for us, it matters not who may be against us ; nothing can disturb or harm us, except He shall see that it is best for us, and shall stand aside to let it pass.

An earthly parent's care for his helpless child is a feeble illustration of this. If the child is in its Father's arms, nothing can touch it without that father's consent, unless he is too weak to prevent it. And even if this should be the case, he suffers the harm first in his own person, before he allows it to reach his child. And if an earthly parent would thus care for his little helpless one, how much more will our Heavenly Father, whose love is infinitely greater, and whose strength and wisdom can never be baffled? I am afraid there are some, even of God's own children, who scarcely think that He is equal to themselves in tenderness, and love, and thoughtful care ; and who, in their secret thoughts charge Him with a neglect and indifference of which they would feel themselves incapable. The truth really is, that His care is infinitely superior to any possibilities of human care : and that He who counts the very hairs of our heads, and suffers not a sparrow to fall without Him, takes note of the minutest matters that can affect the lives of His children, and regulates them all according to His own sweet will, let their origin be what they may.

The instances of this are numberless. Take Joseph. What could have seemed more apparently on the face of it to be the result of sin, and utterly contrary to the will of God, than his being sold into slavery? and

yet Joseph in speaking of it said, "As for you, ye thought evil against me; but God meant it unto good." "Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life." It was undoubtedly sin in Joseph's brethren, but by the time it had reached Joseph it had become God's will for him, and was, in truth, though he did not see it then, the greatest blessing of his whole life. And thus we see how God can make even the wrath of man to praise Him, and how all things, even the sins of others, shall work together for good to them that love Him.

I learned this lesson practically and experimentally long years before I knew the Scriptural truth concerning it. I was attending a prayer-meeting held for the promotion of Scriptural holiness, when a strange lady rose to speak, and I looked at her wondering who she could be, little thinking she was to bring a message to my soul which would teach me such a grand lesson. She said she had great difficulty in living the life of faith, on account of the second causes that seemed to her to control nearly everything that concerned her. Her perplexity became so great that at last she began to ask God to teach her the truth about it, whether He really was in everything or not. After praying this for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and that there advanced towards her from a distance a body of light, which gradually surrounded and enveloped her and everything around her. As it approached, a voice seemed to say, "This is the presence of God—this is the presence of God." While surrounded with this presence, all the great and awful things in life seemed to pass before her—fighting armies, wicked men, raging beasts, storms and pestilences, sin and suffering of every kind. She shrunk back at first in terror, but she soon saw that the presence of God so surrounded and enveloped each one of these that not a lion could reach out its paw, or a bullet fly through the air, except as the presence of God moved out of the way to permit it. And she saw, that let there be ever so thin a sheet, as it were, of this glorious presence between herself and the most terrible violence, not a hair of her head could be ruffled, nor anything touch her, unless the presence divided to let the evil through. Then all the small and annoying things of life passed before her, and equally she saw that these also were so enveloped in this presence of God, that not a cross look, or a harsh word, or petty trial of any kind, could reach her unless God's presence moved out of the way to let it.

Her difficulty vanished. Her question was answered or ever. God was in everything; and to her henceforth there were no second causes. She saw that her life came to her day by day and hour by hour directly from the hand of God, let the agencies which should seem to control it be what they might. And never again had she found any difficulty in an abiding consent to His will, and an unwavering trust in His care.

I wish it were only possible to make every Christian see this truth as plainly as *I* see it. For I am convinced it is the only clue to a completely restful life. Nothing else will enable a soul to live only in the present moment as we are commanded to do, and to take no thought for the morrow. Nothing else will take all the risks and "supposes" out of a Christian's life, and enable him to say, "Surely goodness and mercy shall follow me all the days of my life." Under God's care we run no risks. I once heard of a poor coloured woman, who earned a precarious living by daily labour, but who was a joyous triumphant Christian. "Ah, Nancy," said a gloomy Christian lady to her one day, who almost disapproved of her constant cheerfulness, and yet envied it,—"Ah, Nancy, it is all well enough to be happy now, but *I* should think the thoughts of your future would sober you. Only suppose, for instance, that you should have a spell of sickness and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do; or suppose—" "Stop!" cried Nancy, "I never supposes. De Lord is my Shepherd, and I knows I shall not want. And, honey" she added to her gloomy friend, "it is all dem *supposes* as is makin' you so mis'able. You'd better give dem all up, and just trust de Lord."

Nothingly else but this seeing God in everything will make us loving and patient with those who annoy and trouble us. They will be to us then only the instruments for accomplishing His tender and wise purposes towards us, and we shall even find ourselves at last inwardly thanking them for the blessings they bring us.

Nothing else will completely put an end to all murmuring or rebelling thoughts. Christians often feel at liberty to murmur against man when they would not dare to murmur against God. But this way of receiving things would make it impossible ever to murmur. If our Father permits a trial to come, it must be because that trial is the sweetest and best thing that could happen to us, and we must accept it with thanks from His dear hand. This does not mean that we must like or enjoy the trial, but that we must like God's will in the trial, and His will is always sweet.

In short, this way of seeing our Father in everything makes life one long thanksgiving, and gives a rest of heart, and, more than that, a gaiety of spirit that is unspeakable. Some one says, "God's will on earth is always joy, always tranquillity." And since He must have His own way concerning His children, into what wonderful green pastures of inward rest, and beside what blessedly still waters of inward refreshment is the soul led that learns this secret.

If the will of God is our will, and if He always has His way, then we always have our way also, and we reign in a perpetual kingdom. He who sides with God cannot fail to win in every encounter; and whether the result shall be joy or sorrow, failure or success, death or life, we may, under all circumstances, join in the Apostle's shout of victory, "Thanks be unto God which always causeth us to triumph in Christ!"—*Pathway of Power.*

ALL FOR JESUS!*

For five-and-twenty years of my life my 'believing' brought me no certainty of salvation, and no real peace and joy, such as the apostles described. I reverenced the Scriptures. I accepted the full range of 'evangelical truth'—took my stand upon it, defended it, was jealous of it, and sought by all means to propagate it. My whole energies were devoted unsparingly to the furtherance of Christian and philanthropic endeavours. And yet I felt I lacked the certainty which I was convinced the Christian should have as to his acceptance with God, and the full, conscious blessedness of being 'in Christ' and, so, free from 'condemnation.' This distressed me deeply. I could not account for it. Clearly there was error somewhere—but *where?* Was it in the word of God, or in myself? I was sure it was not in the former—it could not be. But as to myself, wherein did I fail? My *views* were most strictly orthodox. Did I not intensely desire and strive to be right in everything? Was not Jesus my sole hope, His sacrifice my one plea, His great redeeming work my one theme, during a ministry of more than twenty years? Then why had I not the certainty and the full blessedness? 'Hoping' and 'trusting' did not satisfy me. Reading my Bible, it was clear I should get beyond mere 'hopes' and 'trusts.' *But I did not!* How was this? I could not tell.

Very discomforting was the state of mind above described. It continued for a long period. At length it became intolerable. Satan availed himself of the moment of my soul's extreme bitterness, by suggesting a strong doubt as to the veracity of the Bible and its statements. Were not learned men writing about its manifold errors, denying the divinity of Jesus, assailing the atonement, and impugning almost every doctrine of the gospel? *Did I not myself find some of its statements misleading?* Where was the consciousness of pardon, of having peace with God, of rejoicing in Jesus with joy unspeakable and full of glory, which it promised? I had better have no more to do with it; it was only a miserable delusion.'

The hour of conflict had arrived. The struggles were severe. 'My feet were almost gone, my steps had wellnigh slipped. But at length the light came. As with a sunbeam, the truth was revealed. I saw that I had to do with *Jesus personally*, and that my safety depended upon really accepting Him, and really and fully surrendering myself to Him. I fell on my knees before Him. The Spirit helped my infirmities. With all my soul I did, there and then, accept Him—my 'wisdom righteousness, sanctification, and redemption,' my Saviour and my Lord; and I did, there and then, surrender myself to Him, utterly and unreservedly.

Then the blessing came. I rose from my knees rejoicing. 'Jesus is mine,' I could exclaim, 'and I am His.' The uncertainty was gone. The doubts and fear had departed. I had passed beyond the 'hoping' and 'trusting' at last, but surely. And now it was as though Jesus Himself was speaking to my soul, and I could hear His voice. Yes, the blessing had indeed come; and *such* a blessing! I found *I had* that 'peace with God' which 'passeth all understanding,' and that 'joy' which is 'unspeakable and full of glory.'

Miscellany.

—Report of the London Mission, Belgaum: It has seldom been our happiness to receive such a hearty, enthusiastic convert as Pakirappa. He delights constantly in his Lord, and thinks nothing of the inconveniences he has to suffer for his faith. Though an illiterate man, only now learning to read, being fervent in spirit he joins our teacher in the village every sabbath evening in preaching to and persuading the people, among whom he bears an excellent reputation. He delayed taking the decided step for some time in order to bring over his wife with him, and when at length she was won, and he went to Hongal and sat down with the Christians to eat, his joy was so great that he said it seemed as though he had received baptism, the Lord's supper, and all the privileges of Christianity. His wife was much opposed to his purpose for some time, but was at last won by her husband's earnestness and true piety. Having been taught to read in our Girls' school in Shapore in her early days, her knowledge is now exceedingly useful, and she is teaching her husband to read also. The old mother was even more difficult to win than the wife. For a time she left her son's house, but at length returned, and they again became an unbroken family.

The villages around Belgaum, Shapore, and Byl Hongal have been repeatedly visited, and two tours have been made to reach more distant towns. In one of these the feast of Yelamma was visited. Concerning this feast the Rev. J. Mahantappa reports that a good road is made and the ascent of the hill is easy, increased accommodation is provided for the pilgrims by the erection of dharmasalas, great care is taken in carrying out sanitary precautionary measures, and no acts of indecency are allowed, but the attendants were somewhat less numerous than on previous years. It is not a little significant of the character of these great popular feasts, and of the purposes which they serve, that the spread of education, sanitary improvements, and the suppression of indecency decrease the number of their visitors. In a native magazine published in Belgaum there was an article on these feasts in last month's number. They were defended on the ground of the encouragement they give to travel and commerce, but their religious pretensions were apparently given up.

—From an address by Rev. G. H. Knight, Dollar, on "Let your light shine:" The work of enlightening the darkness is, after all, *easy work.* The light shines without effort; it is its nature to shine. All that Christ asks you to do is to *let* it shine. Keep it supplied with oil, remove obstructions in front of it, and it will shine, and men will see it, and glorify your Father. You feel discouraged by the greatness of the responsibility laid upon you; but it is not *you*, it is *the light that is in you* that is to shine. The light is the grace of the Lord Jesus in your heart; you are only the lamp, the holder of the light. The lamp may be a very lofty one, or very low—a very splendid one, or of commonest and humblest make; but I have yet to learn that a candle shines any better for being in a gold candlestick rather than in one of tin. It makes no difference. See to it that the grace of holiness is shining in you with a steady flame, and it will not matter whether you are a Daniel in the palace or a Mordecai at the gate. Be Christians, and be *transparent* Christians; and the more transparent you are, you will be the more *luminous.* You will cast no shadows. You will be altogether light in the Lord. But.

There are *some things that prevent the shining.* Shame will do it. The fear of man will do it. The offence of the cross will do it. These are great lamp extinguishers. And want of deep, loving compassion for the souls of the perishing will do it. How came men to erect lighthouses round our coasts? Was it not compassion for the perishing that built them; Is it not compassion for the perishing that maintains the clear light in each of them? Men who had themselves been almost lost, or whose friends had perished helplessly in storm, would naturally be the first to think of thus saving others. And every disciple of the Lord Jesus saved from death is to be such a lighthouse, guiding others through peril into safety and rest. If all Chistians were fully awake it would be so. But alas! we are most of us only half awake, afraid of being too zealous, afraid of enthusiasm, afraid of being taunted, like Paul, 'Thou art beside thyself.' Oh, how mean, as well as sinful, this want of enthusiasm for Christ in the work of saving the lost will seem to be in His presence at His coming! And what if the charge should be brought against you at the last, by some shipwrecked brother, that it was only because you hid your light that he also was not saved; that he was lost while you were sleeping—lost because you never gave him any warning of his danger, or any direction for escape—lost because, though you knew the quicksands on which he was drifting, and the rocks on which he was sure to split, you never gave him warning of either one or other, but let him quietly drift on to death? It is a solemn as well as a blessed thing to be a bearer of light. 'Let your light shine.'

—Report of the American Mission among the Maratuas:

Rev. Mr. Harding:

Near the close of the year I spent several weeks on a preaching tour east of Bársi. A genuine work of grace seems to be in progress among the *Mángs* of that region. It is not as yet very extensive, yet there is interest in more than a score of villages. Nearly all who have been baptized

*From a tract, with this title, published by Partridge & Co., London.

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during the past two years by Rev. Mr. Park remain steadfast, and four more were added to the church during my tour. The power of the Gospel is signally manifested among some of these converts. A man 55 years old was baptized near the beginning of this year, though he was probably converted some time before. He was formerly a noted thief, very intemperate, and utterly untrustworthy. Now by the confession of all he is wholly changed, and his demeanour is that of an humble, steadfast Christian.

Miss Norris:

The results of the medical work of the past year are very encouraging. A foot-hold has been gained in many houses that would otherwise have been inaccessible, and it is hoped that the friendly relations established may be productive of much good.

Although no *public* dispensary has been opened, medicine has been dispensed to about 1000 women and children, and 200 have been treated at their houses. Medicine has been given to all who were not able to pay for it, yet enough has been received in fees to meet the current expenses.

While Miss Ashley was with me, several very interesting cases came to our notice. Two women expressed a desire to become Christians, and said the Lord had sent us to them. Through fear of persecution and separation from their families, they have not yet declared themselves on the Lord's side, but we trust they will eventually come out boldly. I purpose starting a Medical Class of native Christian women, as soon as suitable arrangements can be made. Native Christian women with a fair knowledge of medicine might do an incalculable amount of good among their heathen sisters in Bombay, and we trust that the Lord will soon open the way for the accomplishment of this object.

Rev. R. V. Modak, Ahmednuggur:

A "total abstinence" pledge has been circulated among the members of the church, and nearly all, both men and women, have signed it. Very few, if any, in this church have been in the habit of drinking; but as there are native Christians in other connections around us who do not adopt temperance principles, the "pledge" was introduced as a safeguard to prevent the evil from coming among us.

Of the thirty-eight persons who were received to the church by profession in the last year, about half were from the schools for boys and girls in this place. The rest were chiefly from Christian families or the relatives of Christians.

Rev. L. Bissell:

After spending the greater part of December in tents, we reached home in season to worship with the congregation at Ahmednuggur the last Sabbath of the year. At the afternoon service ten persons united with the church by profession of their faith. Five of them were from the girls' school. For months they had professed their love to the Saviour, and had been receiving instruction in the Pastors' class, that they might be prepared to take this important stand more intelligently, and thus with greater benefit to themselves. One of the ten was an aged "woman who had a spirit of infirmity, and was bowed together, and could in no wise lift up herself." She came forward grasping a staff with both hands to support her stooping body, and at a signfrom the Pastor seated herself upon the ground near the other candidates, who were standing. As I looked upon her seated there and receiving the ordinances of the church with the others, she seemed to me a living demonstration of the divine origin of the Gospel. What other system would care to pick up and make a proselyte of such a cast-off fragment of humanity? But Christianity receives such, and rejoices over them, and accords them the same rights and privileges with those that belong to the highest ranks of society. It is because the Gospel had its origin in the heart of Divine Love, which includes every living soul in its embrace, that its converts are found among the "base things of the world and things which are despised," as well as among the noble and the mighty. On the occasion to which we refer, missionaries were present, but took no active part in the services. These were all conducted by the Pastor in an appropriate and impressive manner, and witnessed by a deeply interested congregation. If there were no other fruit of the year but that gathered on this last Sabbath, yet how rich a reward of a year's labours! If there were no other visible fruit of the 40 years of labour in this district save the Christian congregation and Pastor at Ahmednuggur, yet we would say, "The Lord hath done great things for us, whereof we are glad." The *native helpers* employed in these districts are doing much to spread a knowledge of Bible truth. They are for the most part stationed in villages at a distance of ten or twelve miles from each other, and sometimes further.

Those who have observed the course of Bishop Douglas in entering this district may wish to know what has been the effect of this contact with High-Churchism upon the native Christians in our connection. So far as we can learn, the effect upon the intelligent and leading men in our churches is to awaken a deep aversion to ritualistic dogmas and forms, and greatly to strengthen their attachment to the simple church organization and Scriptural doctrines they first received. With the exception of a very few who have been drawn away by marriage connections, those who have left us were either under discipline, or lacked steadfastness in their Christian walk. Many of course in the villages, who were hearers, and some hopeful inquirers, have been led into that connection. To a thoughtful mind, the taking in of those excommunicated from other churches to their communion seems an open confession that they bid for numbers, not for strength and purity. Perhaps this contrast with ritualistic error was needed to confirm our people in their love of Bible truth. They now witness a practical illustration of the results of such a system in their midst; and those who are able to judge of a tree by its fruits cannot fail to see the impotence of ritualism. They see men persuaded to assume the name of Christian under the influence of false motives, or the delusion that baptism is regeneration, while their lives testify that the heart is unrenewed, thus becoming a dishonour to the Master, and cause of stumbling to true inquirers. With such facts before their eyes, it is no wonder that the lofty assumptions of Apostolic authority appear but "as sounding brass or a tinkling cymbal." Perhaps the general impression was given by one of our pastors in the remark, "We had enough of ritualism when we were Hindús; we want heart-work now."

The Pastor of the Khokur church:

Six members of our church were, years ago, suspended from church privileges, because their children had been married by heathen ceremonies. This year they were excommunicated. Two others who had been excommunicated repented and reformed, and were again received into the church. Two other men and three women were received on profession of their faith. Of these, three, that is a man and his two wives, are of one family. There was division of opinion in the churches about receiving them. But they were so earnestly desirous to be received that the church agreed to it. We argued from 1 Tim. iii. 2 that there were men in the primitive church, who were not bishops, who had a plurality of wives. The *Aikya* had also expressed its opinion that if the husband of two wives has repented, he may be received into the church. After prayer on the subject, we received both the man and his two wives.

TELEGRAPHIC NEWS.

London, March 27th: Germany has proposed a mixed Commission to arrange the difficulty arising out of the "Gustav" affair, conditional upon the payment of 10,000 thalers as an instalment; to which conditions Spain has agreed.—News has been received of the escape of twenty more Communists from New Caledonia.—The Austro-Roumanian Commercial Convention has concluded its sittings.—The Supreme Court has confirmed, and the Sultan has sanctioned, the death sentences passed on the criminals who were concerned in the Podgoritza affair.

30th: An immense "Tichborne demonstration" was held in Hyde Park yesterday, at which Dr. Kenealy presided.—The Troopship *Euphrates* has arrived home safely.—Obituary: John Marlin, M. P. for Meath.

Madrid, 29th: The Biscayan Provinces have refused Don Carlos any further contributions.—The Government has refused to allow the Duc de Montpensier to return to Spain.

Paris, 30th: M. Dufaure, the Minister of Justice, has issued a circular particularly aimed against Bonapartist propaganda, in which he says that the definitive establishment of the Republic must be respected by all parties.

London, April 1st: The Revenue for the year ending 31st March 1875 amounts to £74,500,000, or half a million over the estimate.—The Liberal candidate has been elected at Bridport.—Obituary: Sir John Cheape and Colonel A. J. Nixon.

Berlin, March 31st: The Prussian Government has requested the Bishop of Breslau to resign his See.—The Prussian Bishops are holding a Conference at Fulda.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan, 29th*:

For Southampton.—Mrs. C. Martin, child and infant, Mr. G. D. Banyard, the Rev. F. E. Schneider, Mrs. Schneider and two children, Mr. Richard Porter, Mrs. Earle, Mrs. Chamier and two children, Mrs. Franklin and infant, Mrs. West and two children, Mrs. Wyndowe and child, Mr and Mrs. Paterson and two infants, Mr. and Mrs. J. J. Higgins, child and infant, Mrs. Bowkett, Major and Mrs. Browne, three children and infant, Capt. Macaulay, three children and two infants, two ladies, five children, two infants, Mr. and Mrs. Llewellin, two children and infant, Mr. and Mrs. R. C. S. Mackenzie, two children and infant, Mrs. Scott and infant, Mrs. Costello, child and two infants, Mr. Spens, Mrs. Jeffery and three infants, Mrs Turner and infant, Major F. J. Keen, Mrs. Staples and child, Mr. W. A. H. Martin, Mrs. Frazer, four children and two infants, Mrs. Sibthorpe and infant, Mrs. Lockwood, Mrs. Elliot Macnaghten and infant, Col. and Mrs. Buchanan, child and infant, Mr. Austin Mears, Mr. Henry Wright, Mr. and Mrs. Cook and child, Mrs. Ponsonby, Antonio de Souza and infant, Capt. Steel's child, Miss Allardyce, Dr. Surg.-General J. M. S. Fogo, Mrs. James and child, Mr. J. Stewart, Miss Hughes, Mr. and Mrs. Waite, three children and infant, Mr. and Mrs Candy, Mr. and Mrs. Gore Ouseley, one child and three infants, Mr. St. John, Miss St. John, Mr Phalempin, Mr James Donaldson, Mr Samuel Hobb, Mr. Keelan, Mr and Mrs. Hudson and infant, Mr. Macdonald, Mrs. and Miss Yardley and two children, Mr. A. Stevenson, Mrs. Grimshaw and two children, Mr. Bernard, Mrs. and Miss Oomaney, Mr. D. Lowe, Capt. and Mrs. McNeill, child and infant, and Mrs. Lockwood.

For Brindisi.—Mr. W. B. Oldham, Mr. W. H. Verner, Mr J. J. McLeod, Mr. Fras. Murray, Mr. R. G. Hardy, Capt. D. McNeill, Capt. J. H. Campbell, Col. R. Davidson, Miss Davidson, Mr. T. Bailford, Mr. C. G. Mastor, Mr. Robt. Miller, Major Stewart, Mr. T. J. Fraser, Mr. T. E. Dewar, Mr. and Mrs. George, Mr. J. Hickman, Mrs. Grimshaw and two children, Mr. and Mrs. D. Cook and two children, Mr Mears, Mr. J. Furrob, Mr. and Mrs. Wheal, Mrs. Fraser and family, and Madame Gillet.

For Venice.—Mr. and Mrs. C. F. Carnac and child, Capt. A. E. FitzGerrige, Mr. C. Peel, Signor Branchi, Col. J. R. McMullin, Mr. and Mrs. Keel, Mrs. Murray and child, Capt. Coddington, Mr. and Mrs. A. B. Wynne, child and two infants, Mr. and Miss Anderson, Mr. and Mrs. Marchant, three children and governess, Mr. and Mrs. Hughes, Mr. Murray, Mr. and Mrs Knox, Mr. and Mrs. J. A. Thompson, Mr. G. R. Paytor, Mr. H. O. Coleman, Mr W. W. Hunter, Mr. E. W. Moloney, Mr. and Mrs. Glover, and Mr. W. Brewty

For Malta.—Col. and Mrs. Boyd and child, Mr. Malcolm Low, Lady Ida Low and infant.

For Gibraltar.—Major and Mrs. A. T. Moore, three children and infant

For Suez.—Mr. Helps.

Domestic Occurrences.

BIRTH.

MACDONALD—March 27th, at Glasgow, the wife of Charles Macdonald, Bombay, of a daughter.

DEATHS.

SEITZ—March 17th, at Bombay, Hartwig Ludwig Christopher Seitz, aged 43 years.

TURNER—March 18th, at Aden, Arthur Harry Turner, Captain 25th Regt. King's Own Borderers, aged 31.

BOMBAY GUARDIAN.

Subscriptions received from March 16 to 31, 1875.

J. Hodges, Dec. 5, 1875, Rs. 9-10; Mrs. Janvier, July 13, 1875, Rs. 9-10; Dr. H. Wale, March 31, 1876, Rs. 9-10; Surgeon-Major G. F. Trimnell, 1875, Rs. 10; Dr. J. Leahy, March 27, 1876, Rs. 10-7; J. Fryer, Jan. 1, 1875, Rs. 9-10; Rev. J. Smith, April 23, 1876, Rs. 9-10; Native General Library at Belgaum, March 1, 1876, Rs. 9-10; R. McLean, March 3, 1876, Rs. 10; Rev. J. Aberigh-Mackay, Jan. 30, 1875, Rs. 4-5; R. G. Bhore, Jan. 18, 1876, Rs. 9-10; Rev. R. G. Wilder, March 27, 1876, Rs. 11-8; D. R. Ellis, June 6, 1875, Rs. 2-8; A. Chatelier, March 13, 1876, Rs. 9-10; A. H. Durant, Feb. 1. 1876, Rs. 8.

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